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votive gift set up by God himself for propitiation of sins. It has been assumed here, as is generally held, that Paul by the phrase *ἐν τῷ αἵματι* refers to the crucifixion; but 1 Cor. 10:16 uses "blood" in a spiritual signification—a meaning which also fits Rom. 5:9; Eph. 2:13. If this is the sense to be understood here, the passage has its nearest parallel in 1 John 2:2.

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### **The Present Vital Need of the Christian Church.**

Under this title Rev. Teunis S. Hamlin, D.D., of Washington, D. C., contributes an article of more than usual value to the *Cumberland Presbyterian* of October 1. He says: The church, and especially its ministry, should evince the utmost faith in the truth. This does not mean a dogmatic faith in the church's creed as stating all truth, or even some truth in a final form; but instead confidence that truth, however and wherever found, is in its nature eternal; has nothing to fear from the most searching inquiry; on the other hand, courts such inquiry. It can hardly be doubted that the church has lost much by the absence of this spirit; is today losing much, for example, in the prevalent attitude toward modern Bible study. When such study began a few years ago to announce its conclusions, it was denounced as atheistic, infidel, hostile to the Holy Scriptures. It soon appeared that most of the scholars were devout and godly men against whom such charges could not lie; and that their work was prosecuted in the most reverent spirit, that, so far from trying to assail and overthrow faith in the Scriptures, they were laboring to re-establish such faith on secure foundations. The early alarm is passing. Christians are today quietly accepting as commonplace what ten or even five years ago they rejected with dread and horror. And their faith in truth and in God is not impaired, but vastly strengthened.

Still, thoughtful men want to see this change of attitude frankly avowed. They believe it argues lack of courage and ingenuousness when the church daily puts into practice that which she openly denounces; allows her ministers to teach and preach what officially she condemns. Thus, at heart many men who outwardly support the church lack respect for her. Certainly these men should be won, if possible. Merely as a matter of prudence, it is most important to win them. What will do it? No doubt many things are necessary, but one of the first is a frank, official acceptance of what is thus far established as true; and, far more, official attestation of the fact that the church fears no truth, but welcomes all, scholarly, scientific, social,

come whence it may. Perhaps the most urgent need of the church today is an access of honesty, manliness, and courage in its official conduct equal to these qualities in its best members and ministers. Certainly this would go far to win and hold the intelligent, cultured, strong men, who are the world's leaders, and should be the church's also.

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**Modern Theological Education.**

Professor George F. Moore, D.D., of Harvard University, describes with great acuteness and usefulness the essential features of modern theological education in the *Independent* for September 17. Indicating the changes in the subjects and methods of theological education which have been taking place in recent years, he says: The study of the Bible in the old curriculum was mainly exegetical. History, as well as law and prophecy, gospel and epistle, was inspired, infallible, authoritative. The task of the scholar could only be to ascertain by philological methods its meaning. Other biblical disciplines occupied an entirely subordinate place. The canonicity, authenticity, and integrity of the books were treated as a branch of apologetics, rather than of criticism; history was only a harmonistic retelling of the biblical narrative; antiquities were largely learned curiosities.

To modern scholars the books of the Bible are sources for the history of Israel or of New Testament times. The establishment of the text, the philological exegesis, the critical investigation of the age, origin, and historical value of the writings, are the methods by which the student prepares for historical interpretation and construction. His end is not the meaning of a passage or of a book, but a comprehensive understanding of the history. In the pursuit of this end scholars have come to see that the New Testament cannot be understood without a knowledge of contemporary Judaism. The sources of Jewish history in the two centuries following the Maccabean struggle are therefore necessarily included, with the Old Testament and the New, in our study. What someone, with peculiar ineptitude, once called the "four centuries of silence" are allowed to speak for themselves.

The center of biblical studies in the modern theological seminary is not exegesis, but history—the history of the religion of Israel, of Judaism in New Testament times, and of the origin of Christianity and its development in the apostolic age. The name "biblical theology," sometimes given to this study, is misleading; our aim is a history of religion in all its aspects, not merely of religious ideas. To this central study the history of the Israelite kingdoms and the Jewish